
**SPLENDOUR OF
THE BURGUNDIAN
NETHERLANDS**
Southern Netherlandish
Illuminated Manuscripts
in Dutch Collections

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25 BOOK OF HOURS

In Latin and Dutch
(use of Rome)

South Flanders (?)

(fols. 14-81), c. 1400-1410,
in Latin

Added parts (fols. 1-13, 82-126):
Brussels, c. 1430, in Latin, with
added miniatures: Utrecht,

c. 1430, by the Bible Masters of
the First Generation, and one
added miniature: Brabant

(Antwerp?), c. 1440-1450, by
the Master of Liberna Ms. 2

Added parts (fols. 127-157):
Flanders, c. 1425-1450, in
Dutch

The Hague, Koninklijke
Bibliotheek, Ms. 135 E 36

Painted in three campaigns stretching from around 1410 to 1450, this book of hours contains a miniature that stands apart both for the delicacy of its palette and the quality of its execution, namely the scene of the Last Judgement that precedes the Penitential Psalms (fig. II.3.7). The Virgin and St John the Baptist flank the supreme judge, while in the lower register two trumpeting angels awaken the dead. The scene is framed by a thick gold bar border filled with vine scrolls. Like other illuminated pages in this section (fig. II.3.6), the miniature border is accented with vertical and horizontal projections and thick interlace knots at the corners. In the margins large flowers spring at regular intervals from curling stems. A few characteristic animals enhance the decoration: birds with outspread wings, a peacock and parrot in profile or head-on, and a thick-maned lion. The page is rigorously composed along a central axis, which though not drawn, is perceptible by implication.

To the painter of the *Last Judgement* one can attribute a book of hours in Dutch, which is his major work. This lavishly illuminated manuscript is in the Draiflessen Collection in Mettingen,¹ and

offers a precious and previously unnoticed indication for localization. Its calendar contains a rubricated feast on July 15 for the dedication of a church of Our Lady ('Onser Vrouwen kercwiinge'), which is none other than the cathedral of Antwerp.² A detailed study of the other entries reveals an almost total fidelity to the Antwerp calendar,³ as do those in the calendar in the manuscript in The Hague. Consequently, the two manuscripts were probably made for patrons in Antwerp and could well have been made in the Brabantine metropolis.

These manuscripts belong to a much larger group.⁴ The historiated scenes in a book of hours in Ghent seem to be by the same hand, even if their execution is less finished.⁵ They were inserted into a manuscript with a liturgically rather neutral text, which is nonetheless compatible with a hypothetical provenance in Brabant.⁶ Moreover, the Last Judgement on fol. 91v is very close to the one in The Hague. Another book of hours in The Hague,⁷ of lesser quality, belongs to the circle of the master.⁸

The margins of all these manuscripts vary greatly in quality. They may not have been painted by the miniaturist, but by one or more specialized artists, as they can be traced to manuscripts illustrated by other illuminators, especially Dutch artists working in the southern Netherlands in the mid-fifteenth century: the Master of Peter Danielssoen, active in the city⁹ and diocese of Cambrai¹⁰ (which includes a part of Brabant), and Antonis Rogiersz uten Broec, whose manuscripts tend to point more in the direction of Ghent and the region around Brussels.¹¹



¹ Mettingen, Draiflessen Collection, Ms. Liberna 2. See De Hamel 1982, pp. 42-49, 4 figs., 1 colour ill.; Mettingen 2012, pp. 114-115, fig. ² Strubbe & Voet 1960, p. 442. ³ See Weale 1889, pp. 265-272. The Antwerp calendar is easily identifiable by the

Fig. II.3.6
Crucifixion. Bible Masters of the First Generation, Utrecht, c. 1430 (fols. 91v-92r)



presence, in red, of saints from the Cambrai calendar, to which are added St George (23 April) and St Barbara (4 December). See Mulder 2011, pp. 21-22. The calendar includes another dedication written, unusually, in black ink on 22 November ('keercwiinge'). I have not been able to identify the foundation and nor has Herman Mulder, whom I thank for his help.

⁴ A preliminary group has been assembled in Van der Hoek 2004, p. 134, note 7.

⁵ Ghent, Universiteits-

bibliotheek, Ms. 186.

⁶ While the feasts of George and Barbara are not rubricated, neither are Servatius (13 May), Gaugericus (11 August), Lambert (17 September), Remigius and Bavo (1 October) and Willibrord (7 November). Gudula appears in the litanies.

⁷ The Hague, Koninklijke Bibliotheek, Ms. 76 G 7.

⁸ Van der Hoek 2004 cites the following manuscripts: Germany, private collection; Nijmegen, Universiteitsbibliotheek Radboud Universiteit, Ms. 320,

with marginal decoration that can be linked with the same group (see cat. no. 84); London, British Library, Add. Ms. 17467 (see Rudy 2017, pp. 25-26, fig. 18); Rudy 2015, pp. 272-273, fig. 257), and Milan, Biblioteca Trivulziana, Ms. 397 (see Santoro 1958, p. 119, no. 122; Bologna 1976, fig. on p. 52), two manuscripts that I have not been able to study *in situ*.

⁹ Namur, Bibliothèque de la Société archéologique de Namur, Fonds de la SAN, Ms. 3 (fig. II.4.2). See Vanwijnsberghe

2001b, pp. 339-343; Brussels-Paris 2011, p. 31, fig. 13. This book of hours for the use of Cambrai mentions two commemorative services (obits) endowed by the Claiquin family in the Franciscan convent in Cambrai. A comparable book of hours with miniatures by the Master of Peter Danielssoen and the same marginal decoration is Vatican City, Biblioteca Apostolica Vaticana, Ms. Ross. 61, see <http://digi.vatlib.it/>.

¹⁰ Marrow 1979, pp. 87-88.

¹¹ Van der Hoek 2004.

Fig. II.3.7

Last Judgement. Master of Liberna Ms. 2, Brabant (Antwerp?), c. 1440-1450 (fols. 98v-99r)